

# BLUE GRASS BLADE.

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

VOLUME XIII. NUMBER A. T. Parker  
High and Ashland Esq. Sept 14  
Sides



## DR. WILSON

### WRITES FROM ENGLAND

OF STRATFORD UPON AVON,  
WARRICK AND KENILWORTH  
CASTLES AND OTHER  
ITEMS OF INTEREST.

London, England, Sept. 27, 1904.  
Dear Friend Hughes:

I reached Liverpool on the evening of the 25th stopping for the night at the Great Northern, its largest hotel. I had a good time there, and on Saturday with some friends I made on the voyage, saw a little of this great city by night time. The first thing I was struck with was the queer names which reminded me of Robin Hood.

Over London we had a sightseeing and walking tour. The hotel bear the name of some bird or animal, such as "The Bee," "Hens and Chickens," "The Black Swan," "The White Swan," and so on. Numerous other such names as would bore you and make you feel anxious.

**English Not Early Risers.**  
I awoke at 5:30 to take the train for Stratford at 6:02. It was a quarter of six when I came down to the office. There was not a soul in the house except a maid who told me that I wanted to pay for my lodgings. Her reply: "You may have paid it last night if you intended leaving so early."

"Where are all your clerks and porters?"

"They are in bed sir."

"How will I pay my bill?"

"You must wait till 6:30 sir, and my train comes at 6:02—what will I do about it?"

"I don't know sir."

"Well, I will pay no bill. The American guests have eight checks up at six and before ghosts have eaten the train while here, not a soul was up."

"I will go out and get back up stairs and giving the money to one of my travelling companions on the steamer and told him to pay it. The steamer comes at 6:30."

"No, you will be out just on my word of having deposited the money with a man up-stairs."

The English are very bold in most things as between the English and the Americans.

On my way to the train a novitiate ran up to me crying,

"New York on Fire!"

"New York on fire! New York on fire! How many people will you have saved?"

I got settled on the train. I looked see about the great conflagration, took the whole paper through and saw more news of New York except the stock quotation.

The little devil had spotted me for a John Jacob Astor among them.

**Ann Hathaway.**

I arrived at Stratford upon Avon at 10 o'clock. With three others I found a room which took a cab for us for Ann Hathaway's cottage, which is a mile and a half out. I was shown the path which Shakespeare took when he went courting Anne, and the trees and bushes were still there, and he was 18 when they married. This is one of my reasons for doubt that Shakespeare wrote the plays. He was poor, and had a bad temper, and was unnatural that a man who understood the theory of love, like Shakespeare, should have been so bad even at the age of 18.

While he was poor, he had to live in a hole and have only any boy of half a dozen to help him.

But with all these doubts, I felt a reverence and delight in the place for Shakespeare has ever been a god of mine.

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# MRS. ALMA K. WILSON

OF CINCINNATI, CHRISTIAN WIFE OF OUR INFIDEL DOCTOR, WRITES ME ANOTHER LETTER.

Dear Mr. Moore:

You are like the Jewish Apostle (?) that you now You squirm around the strong points that I make and show up my weak ones. All right, I recognize that you are having a weak case. Now, even if I might say so myself (who have little self-esteem) thought said a right good thing when I remarked that "All Infidels ought to be capitalistic." The reason, the nature of their mental endowments because "they had (they think) cornered the output of the faculty of reason." I have met them all plain unvarnished language, except for some not or namental but abusive epithets that any Christian would see it more mildly than it was expressed to me.

My dear sir, I have always been taught to be kinder people than myself have been told many times that my dear Christian father was the most courteous young man to older people of the community in which he lived and died. Dear old man, he old young alike.

The poor Doctor has been dead 40 years, and an Infidel, yes two Infidels from his native place have said to me that his son, who was a pitty they were not old enough to know of your father. He was one of the finest men I ever knew."

With that knowledge, always hasten to the sarcastic language to one older than myself and am ashamed when I do. It is not Christ-like either.

Now would I try to argue with one of so much wider experience of human kind. Even if I could say as witty things or as brains" fall in error, that I have seen any Christians any real good in life. There are just a few things I want to say, and then, whatever you may say to me, I do not think it will help.

You and Doctor Wilson and others who claim to be Freethinkers are no more free to think than I. And again you are great wrong in your opinion that the gospel is not good news to the world. You know and I know that many masquerade under that name who disgrace the cause they pretend to follow but they are not, and never will be, Christians.

Dear Mr. Moore you will forgive me if I say that I am sure that you were never a Christian though you were a minister of the gospel. You are not a Christian. I do not feel myself worthy of the name because I am not Christian. I am not a Christian.

My love for you and your family I do not share. I do not give one who did me wrong without my little girl would say, "Please, about me?" and I have no right to call serious faults, which as a Christian I should have to acknowledge as real faults. I want to make a father confessor of you. It may be well to let the readers of the Bluff.

I do not understand the Realistic School altogether, neither do I dwell on the subject of infidelity. The thought of Athiest makes my heart ache for all who embrace it. I am like Gladstone in this. I know what is right and what is wrong but class of people, so I am destined to be among the best. I like good society. There are many individuals, wife, and a few Athiest whom I could address my respects but alas even you, the friend of Athiest, cannot uphold the majority. A real Christian will never use coarse language. I cannot say that of a real Athiest.

There are several items of your reply I would like to reply to one remain to the other, the portion is too rich. I did not expect him when I married him. I have no complaints to make for it was the old, old story that we all know. I am not observing society. Love it if has the spark in it—and true love has—it far more to be desired than wealth or brain-power alone. But it is not the gold which uplifts and emboldens.

There will never be need of divorce laws if we teach our children and demand of ourselves that another feel that that debases both man and woman.

You must know that I spoke sarcastically on the subject of wealth and poverty.

I repeat, however, that if we Christians have as little mental power as most Infidels we, as far as our own side of the fence as they are, require our bread and butter. I had a professed Infidel to tell me: "You Christians just don't have powers of mind and I must acknowledge that I should rather listen to a cultured preacher or any other scholarly man than to a simpleton who can talk without muddering the King's English. And whenever I listened to I reserve the right to pass judgment upon any one who is guided by conjecture, say is the true individual in his conception of Right or Wrong? Don't you?"

Do you know Mr. Moore? I think you will become a Christian yet, and I'll tell you why. God never intended a voice like yours to be dedicated to a losing cause. I would like you at all times to hear your frank conversation once. I did not even then make it a point to meet you. But you remember, perhaps, that it was because you had been away so long after we last met and which you cannot possibly know to be true.

You statement that Dr. Wilson and I are trying to mislead people is an assumption on the whole question in issue. You think we are trying to mislead people and I think you Christians are trying to mislead people and that you have done a good job. I believe that if you have good reason, I could say of any Infidel who committed a crime that he was not an Infidel but only a Christian who claimed to be one.

Whenever any of you Christian people are caught in crimes you say they are not Christians. Infidels claim to be honest and if I am not mistaken that the Whitney story was all lie, told by a drunken Christian to humbug you and all who believe in such nonsense.

You and the Doctor must come to see me. I want you to see how an Infidel husband and Infidel wife live.

WHY I DID NOT DEBATE WITH REV. CHISHOLM

Lexington, Okla., Aug. 26th 1904.

Aunt Charlie Moore:

I enclose herewith propositions from Campbell's "sky-busters". Mr. Chisholm for a discussion at this place to begin on Sept. 5th or 6th. This is a village on the South Canadian river of about one thousand inhabitants. This

but shudder at the thought of a pleasant voice like yours calling Jesus "that guy" and I wouldn't call the wickedest Infidel I know by that name.

Thank you for the good words said of other half. As to the mark you say, I think in any well regulated family it is a case of "half and half." I'm attempting to do the same-day's work as you are harmless.

Did Burns write tunes? I think not. Few tunes are sweeter than Flora Gentry, sweet AF. Mrs. Bonita Davis' "singer" is an Englishman, would say, I think in any well regulated family it is a case of "half and half."

I'm attempting to do the same-day's work as you are harmless.

Sincerely a well wisher to all of the Black leaders. If I could do them good I would ask you for your blessing for the sake of Jesus as arranged by—i declare I have forgotten the name—but it is a beautiful name.

Finis. ALMA K. WILSON

I do not think you had best publish my letter to you. I have written to answer to your remarks in the Blade, that you publish the first page and the remarks in which I allude to my attitude and Gladstone. Also about Burns.

My regards to Mrs. Moore. Tell her I know she finds myself a "natural" "Nature's best" for I hold that the region in Kentucky (or thereabouts) is the most beautiful in the world. I have met almost plain unvarnished language, except for some not or namental but abusive epithets that any Christian would see it more mildly than it was expressed to me.

My dear sir, I have always been taught to be kinder people than myself have been told many times that my dear Christian father was the most courteous young man to older people of the community in which he lived and died. Dear old man, he old young alike.

The poor Doctor has been dead 40 years, and an Infidel, yes two Infidels from his native place have said to me that his son, who was a pitty they were not old enough to know of your father. He was one of the finest men I ever knew."

With that knowledge, always hasten to the sarcastic language to one older than myself and am ashamed when I do. It is not Christ-like either.

Now would I try to argue with one of so much wider experience of human kind. Even if I could say as witty things or as brains" fall in error, that I have seen any Christians any real good in life. There are just a few things I want to say, and then, whatever you may say to me, I do not think it will help.

You and Doctor Wilson and others who claim to be Freethinkers are no more free to think than I. And again you are great wrong in your opinion that the gospel is not good news to the world. You know and I know that many masquerade under that name who disgrace the cause they pretend to follow but they are not, and never will be, Christians.

Dear Mr. Moore you will forgive me if I say that I am sure that you were never a Christian though you were a minister of the gospel. You are not a Christian. I do not feel myself worthy of the name because I am not Christian. I am not a Christian.

My love for you and your family I do not share. I do not give one who did me wrong without my little girl would say, "Please, about me?" and I have no right to call serious faults, which as a Christian I should have to acknowledge as real faults. I want to make a father confessor of you. It may be well to let the readers of the Bluff.

I do not understand the Realistic School altogether, neither do I dwell on the subject of infidelity. The thought of Athiest makes my heart ache for all who embrace it. I am like Gladstone in this. I know what is right and what is wrong but class of people, so I am destined to be among the best. I like good society. There are many individuals, wife, and a few Athiest whom I could address my respects but alas even you, the friend of Athiest, cannot uphold the majority. A real Christian will never use coarse language. I cannot say that of a real Athiest.

There are several items of your reply I would like to reply to one remain to the other, the portion is too rich. I did not expect him when I married him. I have no complaints to make for it was the old, old story that we all know. I am not observing society. Love it if has the spark in it—and true love has—it far more to be desired than wealth or brain-power alone. But it is not the gold which uplifts and emboldens.

There will never be need of divorce laws if we teach our children and demand of ourselves that another feel that that debases both man and woman.

You must know that I spoke sarcastically on the subject of wealth and poverty.

I repeat, however, that if we Christians have as little mental power as most Infidels we, as far as our own side of the fence as they are, require our bread and butter. I had a professed Infidel to tell me: "You Christians just don't have powers of mind and I must acknowledge that I should rather listen to a cultured preacher or any other scholarly man than to a simpleton who can talk without muddering the King's English. And whenever I listened to I reserve the right to pass judgment upon any one who is guided by conjecture, say is the true individual in his conception of Right or Wrong? Don't you?"

Do you know Mr. Moore? I think you will become a Christian yet, and I'll tell you why. God never intended a voice like yours to be dedicated to a losing cause. I would like you at all times to hear your frank conversation once. I did not even then make it a point to meet you. But you remember, perhaps, that it was because you had been away so long after we last met and which you cannot possibly know to be true.

You statement that Dr. Wilson and I are trying to mislead people is an assumption on the whole question in issue. You think we are trying to mislead people and I think you Christians are trying to mislead people and that you have done a good job. I believe that if you have good reason, I could say of any Infidel who committed a crime that he was not an Infidel but only a Christian who claimed to be one.

Whenever any of you Christian people are caught in crimes you say they are not Christians. Infidels claim to be honest and if I am not mistaken that the Whitney story was all lie, told by a drunken Christian to humbug you and all who believe in such nonsense.

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grandparents were Christians as far back as I know anything of them, and everybody around me believed in Christianity. If I had taken money for my preaching, as your preacher does, knowing that the money that I took would be used for Indians, I might naturally have been suspected of lying and hypocrisy but I not only never took any money for preaching but gave my money to help others to preach.

I am the only preacher that you ever heard of in all your life, and where there are almost no people around for suspecting that he was a liar and hypocrite and merely preaching for money.

Take away all salary from your pastor and you will never get any more preachers out of him.

Your pastor practices for money as do all other preachers, and I am sure that Infidel would ask you for his salary, the same as any other.

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You and the Doctor must come to see me. I want you to see how an Infidel husband and Infidel wife live.

WHY I DID NOT DEBATE WITH REV. CHISHOLM

Lexington, Okla., Aug. 26th 1904.

Aunt Charlie Moore:

I enclose herewith propositions from Campbell's "sky-busters". Mr. Chisholm for a discussion at this place to begin on Sept. 5th or 6th. This is a village on the South Canadian river of about one thousand inhabitants. This

but shudder at the thought of a pleasant voice like yours calling Jesus "that guy" and I wouldn't call the wickedest Infidel I know by that name.

Thank you for the good words said of other half. As to the mark you say, I think in any well regulated family it is a case of "half and half."

I'm attempting to do the same-day's work as you are harmless.

Did Burns write tunes? I think not. Few tunes are sweeter than Flora Gentry, sweet AF. Mrs. Bonita Davis' "singer" is an Englishman, would say, I think in any well regulated family it is a case of "half and half."

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